HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

Vol. 7. No. 27. **CONCORD, N. H., FRIDAY, AUGUST 27, 1841.** **Whole No. 313.**

PUBLISHED WEEKLY,
BY THE
NEW-HAMPSHIRE ANTI-SLAVERY SOCIETY:
OFFICE, LOW'S BLOCK, MAIN STREET.

JOHN R. FRENCH, Publishing Agent;

☞ To whom all remittances are to be made, and all letters addressed, relating to the pecuniary concerns of the paper.

TERMS.—One dollar and fifty cents per annum.

No paper will be discontinued until arrearages are paid, unless at the option of the Publisher.

Persons receiving the Herald will be considered subscribers until they order otherwise.

Communications to be directed to N. P. ROGERS, Concord, N. H.

☞ *Postage ought to be paid in all cases.*

Postmasters can forward money free from expense, at the request of any subscriber.

ANTI-SLAVERY.

Hear the son of a Slaveholder!

EXTRACTS FROM THE

SPEECH OF C. M. CLAY,

OF FAYETTE,

In the House of Representatives of Kentucky, January, 1841, upon the Bill to repeal the law of 1835, "to prohibit the importation of slaves into this State." The House being in committee of the whole—Mr. Clay having the floor, said:

Shall the slaves of our state be increased? If slavery is a blessing, by all means repeal this law; but if it be an evil, as I hold as held Jefferson and Henry and Madison, and all the illustrious statesmen of the world from 1776 to the present day, then you dare not touch that law which stands like a wall of adamant, shielding our homes, and all that makes that name most sacred, from more than all the calamities that ever Barbarian invaders inflicted upon a conquered people. The gentleman from Breckenridge avows slavery to be a "blessing," and undertakes by scripture, to hallow it with the sanction of Deity. This is a strange doctrine to be heard in any country, but to urge it here, among Kentuckians, and in this assembly is not only strange but monstrous. I cannot assent to the argument. I oppose it upon every principle of truth and expediency, now and forever; it saps the foundation of human liberty. If you sanction it now, where and to what shall I appeal, when the *sword* and the *purple* are arrayed against me? No, let not gentlemen, in their blind zeal to make slavery here "*perpetual*," cleave down the banner under which our forefathers fought and triumphed, the barrier against the oppressors of all lands, "that all men are born free and equal."—The divine right of kings has fallen before the advance of civilization; the most loyal and despotic sticklers for royalty now speak only of the *historical* right of princes to rule. Can it be this doctrine shall have fallen only, to give place to its more monstrous counterpart—the divine right of slavery? I understand our religion to leave the form of goverment, and the municipal institutions of nations untouched; nay, sir, the Saviour of men disclaimed the right of interference—"give unto Cæsar the things that are Cæsar's"—was his doctrine; it is also my doctrine. I am no reformer of governments. I leave slavery where I found it; 'tis not a matter of conscience with me; I press it not upon the consciences of others—"let him who formed the heart, judge of it alone." I admit, with the gentleman, the antiquity of slavery; that it has existed from time immemorial to the present day; yet, sir, in all that time, I find nothing to recommend it as a source of power, of glory, or of humanity. Its first mention is in Genesis, where Isaac subjects Esau to Jacob. Esau rose up to slay his brother, and Jacob was forced to fly from his country.—Evil, in the beginning, as it is now. The Jews were enslaved by Pharaoh in Egypt; what again were the consequences? In the metaphorical language of the historian, unheard of plagues came upon the Egyptians, which were terminated only by the entire destruction of Pharaoh's host in the Red Sea. Jerusalem was destroyed, and the Jews led captive by Nebuchadnezzar, and held in bondage in the Assyrian empire. What was the result—glory, and dominion and safety? No, sir; these slaves were the cause of the destruction of Babylon and the utter ruin of the empire. The inspired writers imputed the destruction to the oppression of the Jews; the profane agree in the result;—whilst it requires no great sagacity to discover that slavery, through natural means alone, was commensurate as a cause of the result. 'Tis true that Darius or Cyaxerxes and Cyrus the Persian, turned aside the Euphrates and entered through the dry channel, beneath the walls, with their army; but it was by treachery only that he could pass the massive gates which barred the entrance from the river through the streets to the palace. The hand writing upon the wall was Hebrew; Daniel, the Hebrew, alone could read and interpret it to the doomed Belshazzar. Effeminacy and luxury had caused the Hebrew slave to rule over that once powerful and glorious nation; they were betrayed in the midst of revelry and self-confidence; they were destroyed in a night; and Daniel, the slave and the Jew, was made Vice Regent, under Cyrus, over all the shattered provinces. Thus passed away for ever the most splendid city that the world has seen, most impotently, without a struggle, leaving no vestige behind.—I am gravely told, that in those countries of antiquity, where slavery existed, the human intellect reached the highest developement; yet did slavery exist among all nations at that time. How happened it that a cause so general produced effects so limited? No, sir; the Grecian and Roman States were glorious in spite of slavery. The ancient historians say but little upon the subject of slavery; *perhaps they thought (as some do now) that nothing should be said on the subject of so great a "blessing;"* yet, whenever we do hear of it, desolation marked its progress, mentioned only in connection with the evils of its sufferance. Plutarch and Thucydides tell us that during the reign of Archidamus, an earthquake threw Mount Taygetus upon the city of Sparta, and destroyed it. Their slaves, the Helots, those natural enemies of the master, immediately rose up and set upon the Lacedemonians; and this proud people were forced to call in their rivals, the Athenians, to protect them from domestic violence. We may judge of the prolonged desolotion of the war, when we are told, that Ithome was beseiged for ten years before it was taken. We may estimate the effects of slavery upon the moral sensibilities of that people, when we are informed that 2,000 slaves were massacred in one night; and yet the perpetrators of the deed escaped prosecution, whole community winking at the offence. The servile wars in the Roman Empire are too well known to be dwelt upon. Slavery there certainly formed no element of strength or greatness. If the slaves who cultivated the soil had been free Roman citizens, (a check upon the enervated and luxurious population) Cæsar might not have been the master of the world, and Rome might have yet been free. Has slavery in modern times been the foundation of greatness and civilization? Why, then, have Asia and Africa been subject to non-slaveholding Europe; & why has South America, with all her slaves, rested stationary in barbarism, while North America, under a different policy, has risen up the first among civilized nations? Modern slavery, more marked and distinctive in its character than ancient, is so much the more terrible in its consequences. Formerly, the color being the same, 'twas easy to merge the slave into the freed-man and the freed-man into the citizen; but now the difference of color is an eternal badge of servitude and infamy—an impassable barrier between the two races. The massacre of St. Domingo, and the insurrection of Southhampton, speak they of "blessings" of peace, of glory, and power? The most overwhelming self-delusion cannot be deaf to the despairing energy with which all history cries aloud and swears that Deity has not designed that slavery should be the necessary foundation of "liberty"* and civilization! If the Old Testament seemed to sanction the institution of slavery, (and I might ask, what phasis of human action under the sun did it *not* sanction?) there is nothing, surely in the Christian religion which regards slavery with eyes of peculiar approbation. Those precepts upon which are said to rest the "law and the prophets," certainly are not the foundations upon which involuntary slavery can entrench itself. The Virginia statute of 1753 first making slaves, excepted Moors and Turks in alliance with the British King, and Christians and persons once free in a Christian land. Thus, it seems, that the founders of slavery in America so far regarded the Christian religion at war with slavery, that in whatever land its immortal banner was raised, it was the shield of the weak and the oppressed, the palladium of eternal liberty to the vilest wretch who could clothe himself in the inviolable panoply of the Christian name.

* * * * * * *

The gentleman from Breckenridge has spoken of the lower classes of New England as being "slaves—worse than slaves;" and because we have alluded to the genius of that people as developed in literature, and especially in the useful sciences and mechanic arts, we are taunted as being allied in feeling to "Yankees." Since the ever memorable reply of Daniel Webster to the South Carolinian, on Foote's resolutions, I had supposed that no one would venture to deride the name of "Yankee." They need no defence at my hands—I shall make none. I am a Kentuckian of the Virginian descent. I have not been taught to consider praise given to another, as so much detraction from myself; nor have I thought it necessary, to establish my claims to the honor of being of the true blood, that I should despise and abuse all the world besides. It is the part of friendship to supply defects, and to correct errors: because I am proud of my State and love her renown, I call upon her by all the triumphs of the past, ro seek the true road to permanent happiness and ultimate glory.

[Mr. Clay here read from a newspaper an extract showing that there had been orders from all parts of the world for various kinds of American Machinery,—grist mills for Holland; steam cars for England;—steam vessels for Russia; cotton gins for India, &c. &c.]

I would now ask the advocates of slave labor, how long shall we wait till we shall be able to supply Europe with such specimens of manufacture and artistical ingenuity? How long before Holland will send to Kentucky for grist mills? How long before the eyes of the gentleman from Breckenridge shall glow at the sight of such railroad steam cars, of Kentucky make, as Philadelphia has recently had the honor of shipping for the admiration of other lands? How long before we shall here see such a steam ship as lately floated in the harbors of New York, for the emperor of Russia? We have waited for two hundred years to see these things; but alas! we have not seen them. How many hundred years longer shall our hearts fail with the sicknes of hope deferred, before we shall partake of the triumph of these creations of "Yankee" genius? Like the doomed Jew, we wonder on in darkness and sullen expectancy, clinging with desperate fondness to the cast-off idols of days that are gone, unconscious of the heavenly light which surrounds us, and the Deity that moves in our midst! Have we succeeded better in literary eminence? I might ask of the South, as the British reviewer did of America, who reads a southern book? Where are our Irvings and Coopers? Where our Percivals and Hallecks? Where our Sillimans, and Hares, and Fultons, and Franklins? Our very presses and paper and primers even, are of Yankee manufacture. 'Tis true in the departments of law and politics—those ever tense and exciting professions—those hot-beds of intellect, we have produced some splendid specimens of mental developments; but they only make us the more deeply regret that so much mind should forever lie dormant, perishing in the embryo, or sunk in the stagnant pools of luxury and indolence, which slavery spreads far abroad like the fabled Stygian lake—an eternal barrier between its doomed spirits and a higher Heaven.—And shall I, then, be taunted with Yankee feeling, because I would dispel the deep lethargy which rests upon our loved Kentucky? Shall I speak of her triumphs upon every battle-field, from Lake Erie to the Gulf of Mexico? Shall I tell of her characteristic eloquence, which, whether heard in rude accents on the stump, or more polished phrase in halls of national legislation, fears no rivalry? Shall I name her Boones, her Kentons, her Estills, and her Bryants—the hardy stock upon which were grafted the more polished actions of fairer bloom, and fruit more mature? Shall I aggregate her glory, and give names to its impersonations? Shall I speak of her Breckenridges, her Nicholases, her Marshalls, and her Clays; they whose names live with Kentucky, and die when she dies—they who formed the constitution of the State, and breathed into that sacred charter the same free spirit which animated their own bosoms? What said they? That "slavery was a blessing, the foundation of human liberty?"—that it should be perpetual? No, sir! no! The law of '33 but carries out and fulfils their just expectations and cherished hopes. The same impress of wisdom and patriotism which characterizes that instrument, signed by my father, (if I may be pardoned the egotism,) and by your father, (Mr. Calhoun's,) marks this law. And it is with feelings of pride and increased confidence, that I and the descendants of these Breckenridges, and Nicholases, and Marshalls are now standing up the most fearless defenders of this same much-abused statute. It is the cause of our fathers which I vindicate we are degenerate sons if it fail.

The gentleman from Breckenridge would import "slaves to clear up the forests of the State—the Green river country demands the repeal." Take one day's ride from this capitol, and then go home and tell them that you have looked upon the most fertile and lovely land that nature boasts, and have seen it in the space of fifty years, worn to the rock—tell them of the drains, and clay-banks, and brier-fields,—tell them of the houses untenanted and decaying—tell them of the depopulation of the interior counties, and the ruin of our villages—tell them all this, and more—tell them that the white Ketuckian has fled before the Ethiopian—tell them that you have heard the whites cry for bread, while the blacks were clothed and fed, and laughed; and then ask them if they will have blacks to fell their forests? Tell them that the Green river is acquiring new strength in this house, while the interior representation is fading away—tell them that Clarke has but one member here, and that Bourbon, which once voted three thousand strong, is reduced to one thousand six hundred voters; tell them that Fayette has ten thousand slaves, as many slaves as she has horses,—then ask them if they will repeal this law? Tell them this, and, my life for it, they will stand for this law for ever.

It may be asked, if the worn and waste land, seen even in the richest portion of the State is owing to slave labor. I answer, yes. Ignorance and carelessness, which are necessarily combined in the slave, makes his the most slovenly and wasteful of all labor. The field is ploughed—a cross furrow is run—the rain falls—the water collects in the common trench—the land is washed to the rock—the slave may be corrected—but the evil is not remedied, and the soil is lost, and the field turned waste. These things will not be seen in the free States; land which here is turned waste, or white oak, and unoccupied, are better bases than those in New England, which have been improved, and have contributed to the sustenance and education of respectable families. The easy life of the slaveholder destroys his vigilance and activity; supersedes the necessity of economy, and the habit of accumulation—let not therefore gentlemen be astonished that the North is radiant with railroads, whilst the South, with more natural resources of wealth, follows an immeasurable distance behind. I shall not dwell upon the fact, that all the educated mind is idle and unproductive; nor press the fact, that idleness leads to crimes innumerable, and saps the foundations of morality, whilst it necessarily induces physical destitution. The effects of slavery upon the tempers, the affections and the moral sensibilities, are too painful to consider—I gladly pass them.

With all these facts pressing upon every movement, I am denounced, because I will not admit slavery to be a blessing, and receive more of it; and the gentleman undertakes to threaten me, and hold me responsible to public opinion, for every word I may utter on this floor. Sir, I strike hands with the gentleman! and when he admits that "*that white labor is cheaper than slave labor,*" and that "*slave labor drives out white labor,*" and declares, that, "*white laborers are slaves,*" in the name of *five hundred thousand freemen of Kentucky,* I denounce the gentleman as warring upon their dearest interests, and as pursuing a reckless policy that dries up their subsistence, and outlaws and banishes them from their native land!!!* No, sir; the gentleman—not I—is the defender of aristocrats. Let him tell us again, as we have been told before, that slavery stands in the way of education—let him be consistent—let him bring in a bill, as I am told he threatens to do, to abolish the common school system—let him monopoize learning as well as wealth—let the people rest in deep ignorance for ever; then they will never know their rights; and then only, may this law be repealed.

Mr. Chairman, this is not the first time that I have heard the cry of abolitionism.—It has no terrors to my ear. Bowie knives and belted pistols, and the imprecations of a maddened mob's vengeance, have not driven me from my country's cause. My blood, and the blood of all whom I hold most dear, is ready when she calls for the sacrifice; but I shall be a tame victim neither to force nor to denunciation; and whilst abolitionism rages in the North, backed by Holland, and France, and England, and, if you please, urged on by a world in arms, there is, in these United States, a party still more dangerous to all that makes life desirable, or liberty glorious. Never, sir, till after the ever-memorable and impotent attempt to dissolve this Union, did I hear or read of slavery, as the foundation of human liberty. The message of Governor McDuffie has the bad eminence of having broached and set forth this monstrous and unheard of doctrine, that filled the whole civilized world with astonishment and dismay. A distinguished gentleman from Fayette, and the honorable member from Breckenridge, are the only avowed converts to this new religion, that I have ever seen. I am bound to believe that the honorable member is not initiated into the greater mysteries of this modern sect—nay, sir, I will undertake to say that he is not: but standing here in my place, with a just sense of all the weighty responsibilities which rest upon me as a man, and as the representative of a gallant State, I declare that there is a party in this country, who, disregarding all the sacred memories of the past, and the yet glorious anticipations of the future, would forever destroy the union of these States. They are the advocates of perpetual slavery—they are "the last state" nullifiers, southern *unionists*—they are the *disunionists.* Conventions must be held, say some in Kentucky—Conventions must be held, says the Governor of Alabama—"the slave population must be diffused over all the slave States"—rules must be adopted for mutual safety, and permanent security of slave property. Can any man, in his senses, affect to misunderstand to what all this leads? I declare, sir, Kentucky is this day called upon to act—to take her stand now, and forever. I know not what course others may pursue, but, for my single self, I have made up my mind—"sink or swim, live or perish, I stand by the" Union.

Shall we rest in fatal security till this law is reapealed—the slave population diffused—conventions held—till we are shorn of our strength by our calumny, and bound hand and foot, and given over by our leaders to this Shouthern Union? No. I lift up my voice now here, in the face of all Kentucky, I do most solemnly *protest against these treasonable schemes.* The broad banner of the United States' Constitution is my shield and only safety—tear not my State—let not, I implore you, old Kentucky pass from under its hallowed panoply. Let it not be in vain that Adams, and Franklin, and Henry, and Jefferson, and Madison, and Hamilton, have lived; not in vain that Washington, and Greene, and Lincoln, and Fayette, and heroes innumerable, hoped, and, bled and died—not in vain that liberty has been proclaimed throughout the world and the sunken spirit of millions elevated by the cry of freedom! Let not the treasure and blood which in the last war—the second revolution—added fresh laurels to a "nation of brothers," have been spent in vain! Let not Thames, and Erie, and Champlain, and New Orleans, rest in vain in the memories of men. By all the deep and inextinguishable yearnings of the immortal spirit for all that is good and glorious, let not our hopes perish! let not the Union be dissolved! In the day of trial, there shall be one Kentuckian shrouded under the stars and stripes—one heart undesecrated with the faith that slavery is the foundation of civil liberty—one being who could not live in a government denying the right of petition, abolishing the liberty of the press and the liberty of speech—one man who would not be the outlaw of nations—the slave of a slave!

TRAFFIC IN WHITE SLAVES.—"The depravity of slave-traders is every day causing greater horrors. It is now two years since they have been committing a new sort of crime. They seduce young women at New York, to whom they hold out the most brilliant prospects in order to induce them to embark for Havana. when they are taken to the coast of Africa, and there sold to the chief who will give the greatest number of slaves for them. One alone has been known to sell for a full cargo."—*Caraccas Gaz., June 10.*

From the National A. S. Standard.

"They have not wit enough to take care of themselves."

Four or five years since, a Tennessee planter visited an acquaintance, who lived some thirty or forty miles from his residence.—Rambling through the fields while the gangs were at work, he inquired if he had any "niggers" to sell. "Perhaps I have," was the reply. "What do you want?"

The planter pointed to a fine-looking, athelic mulatto, and said, "I like the looks of that boy. What will you take for him?"

"He's worth the highest price; for he's a prime hand."

"Has he no bad tricks?"

"To be frank with you, he has one devilish bad trick. He's very slippery about his freedom. If you take him, you must look well to it, or he'll slip through your fingers."

With a significant compression of his lip, and a flourish of his cane, the planter answered, "Leave *me* to take care of that; I'll manage him."

After some further conversation, it was agreed that the slave should be transferred to a new master; and that he should be sent by a baggage waggon, which at stated seasons went round a certain section for the accommodation of the citizens. A written order was to be given for the money, which was to be paid on delivery of the slave.

Now it chanced that the negro, as he toiled in the field, overheard the conversation of the two gentlemen concerning himself, and drew shrewd inferences therefrom, though he gave no signs of intelligence.

He was asked no questions concerning the transfer of himself to other hands; though naturally it might be supposed to be a subject of some interest to him. The baggage waggon came at the appointed time, and he was ordered to stow himself in it.—This he did with cheerful acquiescence and soon entered into friendly chat with the driver, who was a mulatto of about his size and height. They beguiled the way with multifarious discourse, until they came to a path which branched from the main road, and led to the planter's house. The slave knew it well; for he had heard accurate directions given concerning his own removal.

The moment he saw the horses' heads turned in that direction, he sprang suddenly upon the driver, tied his hands behind him with a cord he had purposely brought in his pocket, and then fastened him tight to a stake in the waggon. The man was taken so entirely by surprise, that before he comprehended the nature of his situation, it was too late to help himself. The slave rifled his pocket of the order for money, and then boldly trotted up to the planter's gate, saying, "Here, sir, is a slave Mr. ——— told me to deliver to you;" and at the same time he presented the order for the money.

"It's no such a thing," said the enraged prisoner. "*He* is the slave, and I am the driver of this waggon. He took me by surprise, and mastered me before I thought of it."

"Ah," said the slave, "You'll have trouble with that fellow. His master told me so when I took him, that he had played many a slippery trick for his freedom; and I found him slippery, sure enough. I never should have got him here, if I hadn't tied him hand and foot; and now the cunning rascal wants to palm *me* off for the slave."

The joke appeared to him so good that he laughed heartily. The planter had a very dim recollection of the driver; and the slave he had never seen but once, amid a gang of sable and brown faces. He was really unable to determine for himself which was the driver, and which the slave; but recollecting what had been said about slippery tricks to obtain freedom, he thought that the prisoner was in all probability the slave. He accordingly paid the money, and detained him, in spite of his furious protestations.

The real slave jogged on to Canada, horses, waggon, money, and all. Slavery so reverses all moral rules, that it requires an effort to blame him so severely as we ought, for thus seizing payment due for years of unrequited toil.

The driver, luckily for himself, was able to prove his freedom by white witnesses; so one planter lost his money, and the other his slave.

WISKONSAN. The Central Baptist Association of Wiskonsan have taken decided grounds against slavery. The following resolutions were passed at their second Anniversary held at Southport, in September and October last:

Resolved, That we will hold no Church fellowship with slaveholders, or slaveholding churches, or those who in any way are voluntarily implicated in the sin of slaveholding.

Resolved, That we as a component part of the American church, are in duty bound to use every lawful and Christian means to bring about the speedy and effectual abolition of slavery in the United States.

THE AFRICAN COLONIES.—A letter from Richard Allen of Dublin, to Mr Garrison, says:

"Dr. Madden has just returned from his African journey. He has suffered much from the climate. He reached poor Jeremie's location on his return, two days after he had breathed his last. Dr. M. appears confident that he (Dr. M.) has put an end to slavery on the Gold Coast. He issued a proclamation to the slaves there, informing them they were free; and they were not slow in availing themselves of their rights. He says that Jeremie did much good during his short sojourn as governer of Sierra Leone. Dr. M. is also in possession of much information respecting Liberia—which is, I believe, *far from favorable.*

---

* See Governor McDuffie's inaugural address, and Mr. Wickliffe's speech on the law of 1832-3

* There are, in round numbers, 600,000 whites in Kentucky—there cannot be one slaveholder in six—about one in ten, perahps, a true estimate.

COMMUNICATIONS.

PHILADELPHIA, 8 mo. 10, 1841.

Respected Friend N. P. Rogers:

I have forwarded for publication in the "Herald of Freedom (a very appropriate title,) an extract which I was permitted to take from a letter, written by Augustus Wattles, to his sister-in-law in *Ohio*, in answer to one from her, wherein she had expressed her anxious desire that they might have a Christian minister settled amongst them. The name of the writer must be familiar to abolitionists, but as the Herald may fall into the hands of some who are not acquainted with the history of the rise and progress of the present anti-slavery enterprise, it may be proper briefly to mention that he was one of that noble band of students at the Theological school known as "Lane Seminary," in Ohio, who dared to exercise for themselves the rights of conscience, and for conscience sake had to leave that Institution; choosing to forego, the splendid advantages they had expected to derive from completing their studies under the direction of its highly respectable and talented Professors—rather than forbear at the command of the clerical faculty, the active exercise of those feelings of benevolence which they were endowed with by Him, to whose holy service they were about to devote themselves, and by which they were prompted to exert all their abilities in endeavors to do good to the poor neglected colored people in their vicinity; and to vindicate their title whether bond or free to the natural and inherent rights "of life, liberty, and the pursuit of happiness," which "the Declaration of Independence of these United States" asserts to be the inalienable rights of *all men.*

A. Wattles is now a resident of Mercer Co., Ohio, where he has been instrumental in settling a great many colored people, most of whom have been liberated from the neighboring slave States, and are there living on lands of their own, which are generally cultivated in good farmer like manner. He and his excellent wife, Susan Wattles, have established a Boarding and Day School on their own premises, for the benefit of the colored people; it is conducted on the manual labor system, and the farm is vested in a certain number of trustees, in order to insure permanency to the Institution in the event of his death. From the description which we have heard of the establishment, which has risen thus far upon very slender means, it is doubtless, a very interesting concern, and under the present management and control of A. and S. Wattles, requires only the accession of funds adequate to its support to become a pattern school of its kind, and worthy of imitation by other institutions of that description.

The sentiments advanced in the extract alluded to, is so strikingly in accordance with some of the fundamental principles of the religious Society of Friends, that it is no more than an act of justice to the writer, to state, that he was at that time, and probably still continues to be, a member of a Presbyterian or Congregational church. And for the satisfaction of those Friends who have manifested so much opposition to their brethren uniting in social intercourse with persons of other religious denominations in order to the more efficient promotion of the great and beneficent cause of the abolition of slavery, I will further state that this is one of the happy results of this much dreaded mixture. Many other similar instances of which could be named. The venerable Clarkson himself is a case of this kind.—he by means of the familiar intercourse with members of our Society in England became so deeply imbued with the principles and doctrines held by us, as to be able to portray them in his "Portraiture of Quakerism" more effectually than many of the Society could have done, had they have undertaken it by authority.

With many warm wishes for thy own health and success, and for the prosperity of the great cause of truth and righteousness,

I am thy friend,

EDWARD NEEDLES.

Yes, dear friend Edward Needles, the extract shall go into the Herald of Freedom, for it is an *Anti-Slavery* paper. Its object is to overthrow the hideous slave system of this country, which is eminently upheld by the *hireling* character of our *clergy*. They are dependent on slavery and pro slavery for their bread, instead of depending on God—and they have been thus led to abandon christian truth, which would long ago set the slave free, and to preach a religion which enslaves him, and will, if it can, keep up the slave system forever.

It is of no moment at all that they will every one vehemently cry out that they are opposed to slavery. The slave-owner and the very keeper of the slave markets at Washington, will say it as vehemently as they.

We firmly believe that the directest and most efficient *anti-slavery* action for abolitionists to take is to deliver the religion of the country from the nightmare of a *hireling* and *reverend* clergy. So long as their clergy are hired they will be mercenary, and cannot be faithful, and so long as they are *reverend*, or worshipped by the people, the community are not free enough to receive and act out anti-slavery principles.

ED'R.

THE EXTRACT.

"Thy wish with regard to a christian minister, I most heartily reciprocate. But then we may differ a little in what constitutes a christian minister. I think it impossible for a hireling priest, or a mere humanly ordained preacher, to be such a minister. The fact that he preaches for pay, and would *not* preach without it, is some evidence that he is not a *christian* minister—Again, such worship *must be will worship.* For, before going to meeting they *intend* to sing *so many times*, to pray *so many times*, and to preach a *premeditated sermon.* All this is *will worship*, because they resolve, or will to do it, *before* going to the meeting. And they do exactly what they had determined on beforehand, whether the Lord by his spirit, is with them or not. This buying of religion from the priests is the fundamental error of our church. For the curse pronounced by the Lord on Simon (Acts 8: 20) now rests upon our church for the very same sin. "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." Now truly we are cursed. We are dried up like the blasted fig tree. Every thing but religion is practiced by our organization called "the church." Query. Shall we not have any meetings then? Surely. "Forsake not the assembling of yourselves together." What! without a minister? Ans. "God is able of these stones to raise up children unto Abraham." Shall we then have no appointed, qualified teacher to lead us in the way of life? Ans. 1st John 2: 27. "Ye need not that any *man* teach you." God giveth His spirit to all those who sincerely *seek him.* And it is His spirit that saveth, not the words of a minister. We must seek him, not outwardly with disputations, nor ceremonies or will worship, but inwardly seeking "*the light,*" i. e. "the *true light,* which *lighteth* every man that cometh into the world." Thy education, dear sister, hinders thy spirit.—Set times and forms are too highly estimated by thee. All those forms and ceremonies which we have so long trusted in as "a means of grace," I see now to be so many obstructions to the rays of "the true light" which would shine directly into our hearts if we held them open and removed the obstacles which hinder the vision and prevent us from seeing the glory of God. I believe thou art a sincere seeker, and that thou wilt find the pearl of great price. So I believe of you all. And I pray "the Lord to direct your hearts into the love of God and into the patient waiting for Christ." A. W.

A Word of Cheer from the West.

The interesting letter below, directed to Mr. Rogers, has been received since Mr. R. left for his northern tour. We doubt not that its publication would be profitable, and have taken the liberty to place it in our columns.

After ordering three copies of the Herald for which he encloses $5, our friend says;

I wish to bear my share of the burden and reap my share of reward in making the world more happy than it is now; and I see no editorials respecting the rights of man which I so much approve, as your own. I say this not to flatter you or make myself obsequious, but to encourage you, and if I can, to still inspire you with more confidence that you are right, and are sowing (not dragon's teeth) but truth, and that in due time you will see that it has done much good. I like your remarks *upon* the power of truth. Truth is all the world wants, but it wants the truth, the whole truth, and nothing but the truth, at all times, in all places, from all human beings,—and not a little now on this subject and then a little on that, and keep the philanthropist swapping hobby truths as jockeys do horses, but consider deliberately what is the intrinsic importance of each and every truth, and at all times give it that attention which its importance demands instead of giving our whole attention to each in turn. But I must write a little more upon business matters and let the sentimentalism rest till I write you again. It is rather a vacation for abolition here now. The last political campaign has so thoroughly broken the line of demarkation which was before kept up between the friend and foe of human rights that a great many who stood near the line on each side can hardly yet tell which side they are on. Many of our Journals are lulling like syrens, and the way they give the dose is to cry loudly about the evils of slavery and yet insist on depriving human beings in other relations of their rights, and many readers have not sagacity enough to distinguish but take it all as "authority," and of course their abolition is soon extinct. If all our editors would advocate human rights and declare that the *would be woman's overseers* and church overseers ought to be ranked with *negro overseers*, they would soon "wake up the people."—But let us hope for the best; the fact that they wake up to one evil makes it likely they will to another. See if we don't find this proved in Baltimore, and abolition running in the wake of temperance. I want to say something to you not only respecting the products of slave labor, but the slavery of abolitionists in drink, dress, furniture, &c. &c. &c., but must stop short for business. I want if we can to get 100 copies of your paper taken here in this part of the State, and I want you should send me your terms for the 100 copies provided the money is all advanced at once. I do not want the paper put at any sacrifice, but I want they should be put as low as they can be afforded so that we may get those to take who would not otherwise do it. What I do in this cause I shall pay "in work." The subscribers will each get them at cost if we succeed in getting the 100.

FLAVEL SUTLIFF.

Vernon Trumbull Co. Ohio, Aug. 10, '41.

We will supply the brother with 100 copies of the Herald as he proposes, for $100. F.

Runaway Slaves.—The Montreal Courier computes that the number of colored persons in Canada who have escaped from slavery in the southern States of this Union, is about 20,000.

George Thompson is lecturing against Corn Monopolies in England.

Another word of Encouragement.

Mont Vernon, Aug. 20, 1841.

Br. French,—I enclose cash $5,—$1 50 to pay for the Herald, and the remaining $3 50 for the good of our cause, wherever it may be most needed. Brother, I think as you say, it is enough that the true hearted abolitionists know the necessities and wants at head-quarters, and they will be supplied. Our cause must and will go forward, although there is a host against us. Truth is powerful, and if her friends be faithful and persevere to the end, she will yet work wonders, and the world will stand aghast and be astonished. It is with the sword of truth that one man (according to prediction) shall be enabled to chase a thousand, and two put ten thousand to flight. DAVID DUTTON.

And still another Cheer.

Our friends will excuse the liberty we take in occasionally giving their private letters to the public.

"These are the tones to brace and cheer
The lonely watcher of the fold,
When nights are dark, and foeman near,
When visions fade and hearts grow cold,
How timely then a comrade's song
Comes floating on the mountain air,
And bids thee yet be bold and strong—
Fancy may die, but faith is there."

MONT-VERNON, August 20, 1841.

Brother French: I enclose one dollar and fifty cents for the Herald, which I subscribed for some six months ago, and should have paid before this had I not been embarrassed in money matters. However, my heart has been with you, and I trust it will be to the end. I did not feel so much for the cause before I subscribed for the Herald, but since that, my eyes have been opened, and I can see the dark cloud that is hanging around about, which is ominous of no good. But I think that I can see through all this. Yes, *eye* at least has caught a glimpse of that light of heavenly origin which will guide us through the tempestuous scenes of earth and at last up to that haven of rest where the wicked trouble not and the weary are at rest. It matters not, brother, that we go through the pains and ills of this life, but it does matter whether we do our duty to our fellow man. St. Paul says wo is me if I preach not the gospel; so with us—wo, I say wo to the man that hates his brother. "Love thy neighbor as thyself," is the command.

My brother, I could write much, in my way. The time is soon at hand when you shall have something for the Herald. God be praised for its existence. It is the representative of a few that are daring and brave—that have besieged the citadel of Satan. Sir, go on, fight bravely, wield the sword of truth, wield stoutly, and a crown of life is the reward. I am poor in the things of this world, and some would persecute me because I am. I went down to Worcester, Mass., where I belong to a pro-slavery church. I thought that the members would be glad to see me. It was Saturday, in the afternoon, when I arrived. I saw a few of the members of my church—one gave a cold shake of the hand, and then asked me if I could pay what I owed him. I told him I could not, for I had not so much money with me. He then said, I will sue you, you shall pay you *speed*. I replied, do not sue me, I know I told you that I would pay you the first time I came to Worcester,—but I was obliged to come, and without money enough to pay you. And I went on and told him why and how I could pay him soon, &c., &c. But he paid no attention to my expostulation, but went and procured a writ for me. This was about 6 o'clock in the afternoon. I went directly to my wife's mother's, but he did not find me until late in the evening, when he sent the officer to carry me to Jail, it being about eleven of the clock at night, when I had been in bed two hours and was very much indisposed. I know I have digressed, but this is to show the *brotherly love* there is in our pro slavery churches.

Yours respectfully,

SAMUEL O. LA FORRIST.

Rum-Selling Hotels.

There is no spot on earth so loathsome and abhorrent to an enlightened and pure mind as these convenient but guilty resorts of the traveller and resident stranger, where poverty, degradation, and crime are retailed by the glass, and the base vilainy and fraud are gilded over with external pomp and gorgeous equipage. Every respectable man—every man who has character to lose, or who wishes to gain one—should forthwith take his final leave of them as preeminently "*the way to hell, going down to the chambers of death.*" They are too analogous to the "bottomless pit;" and are too much haunted by its dark, death-dealing spirits, to afford safe shelter, or innocent entertainment. Their splendid accommodations are but the stately ship that freights a pirate crew. Beware! Beware!! Like the haunts of the gambler or the harlot's home they cannot be frequented, except for the purpose of instruction and rebuke, without moral contamination. Every dollar we pay to them naturally lessens our abhorrence of grog-selling, blunts our sense of its criminality, and renders powerless our testimony against it. Besides it countenances and supports the murderous traffic, and this implicates us personally in its guilt. What should we think of the virtuous man or woman who for convenience or economy's sake should take lodgings for the night, or for weeks perhaps, in a house of ill fame? And yet humanity can be as chaste and pure in a brothel, as it can be temperate in a tippling tavern. Both are the haunts of profligacy and of the miserable and degraded, though often intelligent and affluent victims, and should alike be shunned by all who have either principle or character to lose.

Let the friends of Temperance especially, see to it that these bar-room establishments have no support or countenance of theirs. To visit them under ordinary circumstances, except as messengers of mercy to their infatuated occupants, is criminal and perilous. They will sink eventually as sunk the Plains of Sodom, and envelope in "the blackness of darkness," and "eternal fire," all who, in this day of light, continue to borough in them, or frequent them.—To dispense with their accommodations may cost us no little inconvenience, but we may rest assured it will be by far "the best of two evils." Who that lived to witness Lot's timely escape, envied his unbelieving sons-in-law their guilty ease? Nor less unenviable is "his *convenience*" who takes it at a genteel groggery. That place is doomed, and all who "linger" in it. So God has said. F.

HERALD OF FREEDOM.
'Inasmuch as ye did it not to one of the least of these, ye did it not to me.'
N. P. ROGERS, Editor.
'In the name of our God we will set up our banners.'

CONCORD: AUGUST 27, 1841.

[CONTINUED FROM LAST WEEK.]

Rev. John M. Whiton's Pastoral Address.

Tyranny of Public Opinion.

The present supremacy of public opinion is a source of danger to the minister of Christ.(31) There is, we freely admit, a respect due to it, and we are not to run counter to it, but at the evident call of duty. (32) Still, it does not always point in the right direction.(33) Its proper antagonist powers, such as the authority of great names, the force of law, and the dominion of usage, were formerly of sufficient influence to keep it at bay.(34) Not so now.—These checks are become comparatively feeble. It has become well nigh omnipotent, and threatens to sweep away like a torrent whatever dares oppose its course.—This state of things presents to ministers powerful temptations to study rather what is popular, than what is right; to consider too much what can *be made to go*, rather than what ought in humble dependence on God to be attempted; to surrender some portion of duty, rather than meet the public frown. (35) True, multitudes of ministers have honorably resisted, and through Christ strengthening them have overcome these temptations.(36) But they do, especially at this day, so beset our path, that it behoves us to ponder our every step.

Growing out of this evil, is another circumstance deeply affecting the minister: his entire dependence for a support on the existing state of popular feeling(37)—we had well nigh said, on *popular caprice.*(38) This strengthens the force of the temptation to consult what is popular; to resort to questionable modes of catching the public ear; to devise means to conciliate the favor of mere men of the world.(39) It may alloy our very desire of revivals with a large intermixture of selfishness: swaying the mind by creating an undue regard to the increase of particular societies and denominations, to the enlargement of the means of support, and to the reputation and influence connected with immediate and striking effects of our ministry.(40) Mortifying as is this view, it is yet important that we often advert to it, as an aid in subduing pride, a motive to the cultivation of humility, and an incitement to keep our own hearts with all diligence.

Appetite for Excitement.

Another, and not less copious source of danger, exists in the morbid appetite of the age for excitement. It is demanded in politics, literature, religion, business—in every department of life.(41) Give us something full of spirit, heart stirring, thrilling, is the popular cry.[42] This trait of the age modifies the character of no inconsiderable part of the preaching of the day. Why is sound discussion, so extensively regarded as dull and spiritless? Whence the eager demand for the warm, exhorting style of preaching? for impassioned address to the imagination and feelings, to the neglect of systematic instruction? How wide the contrast, in this respect, between many modern sermons, and those preached in the latter half of the 17th century!(43) Whence the dissatisfaction, in many quarters, with the ordinary means of grace,(44) and the demand for extraordinary measures, fitted to act on the passions, to gratify the love of variety, of novelty, and of what Paul terms "excellency of speech?"(45) Does not this state of things tempt us to aim to excite, rather than to teach? To become declamatory, rather than didactic, in our style of preaching?

Exciting subjects.

Nor are stimulants wanting, of great energy, fitted to act on the excitability of the church. New measures, old and new school slavery—(46) moral reform—the right mode of conducting missions, whether by voluntary associations, or ecclesiastical organization, or by individual enterprise; these, and many other exciting topics, are constantly brought before the public eye. They lead of course to divided opinion, warm debate, and violent struggles of parties. To pass through these scenes without lowering his character, marring his usefulness, and sinning against God, requires of the christian minister a large measure of steadiness, circumspection and grace.(47)

Immediate Effect.

An additional source of trial and danger is found in the disposition of the age to estimate ministers,(48) not so much by their personal holiness and devotedness to Christ, as by the degree of their immediate apparent success: or rather, by the assemblage of qualities called popularity, or in modern cant, *smartness.* We say, apparent success: for much good may be affected of a kind, not immediately perceptible, whose fruit, though precious, is of slow growth. Hence the danger of laying undue stress on immediate effect; of too much coveting an appearance of success; of resorting to dubious measures, if imposing in their character; of making to much of mere transient impressions; of counting converts too fast; of presenting highly drawn and colored representations of favorable religious appearances; of aiming too much at *large* rather than pure and holy churches. How strikingly do many of the accounts of revivals,(49) published within the last quarter of a century, indicate the unhappy influence resulting from this wrong estimate of ministerial efficiency!

Instability of the Pastoral Office.

The evils mentioned are aggravated by the present instability of the pastoral relation—a state of things wretched in its influence on both parties.(50) It keeps ministers in continual apprehension of a change and of course uneasy and anxious,(51) They hardly dare erect a shelter in which to lay their head,(52) least, as soon as finished, they must leave it a ruinous sacrifice. The current impels them to consult present popularity, rather than lay a deep and strong foundation of future and permanent influence. To what loss of time and waste of vigor are they exposed, in these tossings to and fro, in removing up and down? Equally disastrous are the effects on the people. They become fastidious;(53) liable to discontent from the slightest causes; (54) unmanageable;(55) wanting they hardly know what;(56) prone to regard the minister, not so much in the light of an instructer and guide,(57) as of an instrument of their gatification: to be retained so long as he accomplishes this purpose, and no longer. In both parties there is generated a restless feeling—an apprehension of change, which of itself powerfully tends to produce it. There is much to hinder the growth of mutual confidence. The causes of this instability lie deep in the character of the age. Perhaps they cannot be removed: they may be however modified, and checked in their operation: and so far as this can be done, it is important to do it.

(31) The minister of Christ is in no danger from it. Our clergy are in danger.

(32) That is to say—when it is expedient we may oppose it—but otherwise (which is *always*) succumb to it. What respect, pray, is due to public opinion, as such, from the minister of Christ? "Go not with the multitude," &c. "Broad is the way and wide is the gate and *many there be* who go in thereat."

(33) *Sometimes—once in an age or two*—it is a *little* out of the way.

(34) Alas! that these clerical tyrannies can no longer keep down the multitude and control the people. "Great names!" What cared Paul for them? "The force of Law." Always a darling *force* with the clergy. "The dominion of usage."—Their substitute for the word of God and the authority of the Gospel.

(35) An awful proof that their position is astray from God.

(36) And those "multitudes" are but here and there one—and the brotherhood denounce them and bring them before *Councils*, and scourge them in the Synagogues.

(37) What an admission!

(38) And they study diligently to humor that caprice and keep the right side of it—and nothing gratifies it like persecuting the abolitionists.

(39) What *does* brother Wood mean, by exposing this address *before the people*? Is he *betraying the clergy*?

(40) "May," brother Whiton, why not come out frankly and confess that it *does*?—For such you know to be the fact, and you *virtually* confess it.

(41) And they are *kindred* departments. The "religion" of the clergy is *near* akin to "business, literature and politics."

(42) Give them somethin spiritless, heartless and torporific, say the clergy in reply, or we shall kindle a moral fire we cannot "manage."

(43) A wider contrast still, if you go back *a century or two farther.*

(44) Which keep people stupid, that they may be led by the clergy. "*Ordinary*" they are, in every sense of the word.

(45) An instance of the almost uniform perversion of scripture by the clergy. If they apply a text rightly it is by *accident.* "Excellency of speech" as spoken of by Paul, was the very "sound discussion," "systematic instuction"—Andover-taught theology, which our Reverend brother is here lamenting the loss of. "I came to you," says the great and agitating apostle, "not with excellency of speech or of *wisdom*"—"And my preaching was not with enticing words of man's wisdom—but in demonstration of the spirit and of the power."—Yet our clerical brother quotes him in behalf of the learned theolgy of the modern schools of Sect.

(46) This comes to it. Slavery. That—since abolitionists assailed it, is the mote, or the beam, that troubles the clergy's eye. They could

age" the other excitements—but they cant manage this. They are in for it, on behalf of slaveholding, to an irremediable extent, and they cant get out and save the brotherhood. They therefore strike hands with the slave system, and go with it, for better or for worse.

"New-School measures." These they adopt, and cling to. And what are they? Why to withdraw anti-slavery fellowship from all but sectarians and politicians, and thus sacrifice the movement to Politics and Sect. The clergy will not be divided and are not, between old and new school, as to slavery. They have quite universally abandoned the old School, and the few who dare adhere to it, are abandoned by the brotherhood, and persecuted like brother Beach.

(47) We run our notes to a giddy height in numbers, but we will condense. The text calls for volumes—and we scarcely know how to select—or where to stop. "Lowering his character"! Think of that in a *lowly* minister of the gospel! As to the "circumspection" the clergy dont need that so much as *conversion*.

(48) What matters it to Christ's ministers—*how* they are *estimated*?

(49) Those revivals have shaken the throne of the clergy—all we regret is that they were not more thorough and extensive, and that they were got under and smothered by the clergy and reduced to the standard of Sect.

(50) Instability of the office! To make it stable enough to suit the clergy, they would have the churches *obliged* to receive the pastors imposed on them by the "Brotherhood" in Council; and the people of the *towns taxed* at the point of the bayonet for their salaries.

(51) Yes, they fear a change—they fear the people would turn them away if they should tell the truth, and they dont tell it therefore,—and moreover, they dont want to tell it—for the mass of them *do not believe it*—or know it.—They are infidels—blind leaders of the blind. They are strangers to the truth as it is in Jesus. They are "uneasy"—having no faith in Christ—and "anxious," caring for "those things after which the Gentiles seek."

(52) Was Christ in danger of being routed from *His* shelter? Was He afraid of being ousted from His *Parsonage*? Had He "where to lay His head"?

(53) That is because they are pampered to secure their patronage.

(54) Like slaves on the plantation with free colored people about.

(55) "Unmanageable"!—A hasty word! We thank our new-organized brother for uttering it—or rather for letting it be published. It was intended for the ear of the "Brotherhood," to whom it was addressed,—and not for the people. Friend Wood overlooked it we apprehend. "Unmanageable"! A real plantation word. *Manageable* is what the clergy would have them. They would *manage* the people. They had a fancy for that always. And they *do* manage them. It is an imagination, that they are "unmanageable." They are not so. They are managed under awe of the *holy* Sunday—the *holy* meeting-house, and the *holy* pulpit, all under the management of the *holy* clergyman. When will man be free in Christ?

(56) How should they know what they want—hood-winked as they are by their clergy. But it is taunting for their managers to tell them of it. The master thus taunts the slave.

(57) A *guide* to the people—these intellectual dandies aspire to become. A term at the heathen *literatchure* of the Academy and the College, and then a trip at sectarian theology and at the Seminary, and the dainty fingured incumbent comes out a "guide" for the people, who have the bible in their hands and the spirit of God, if they would but heed it, to light them.

What a pro-slavery developement have we here. We sicken at the prospect, and are amazed to see what a load anti-slavery has got to heave, by help of God, off from the heart of the people, before they can be induced to enlist for Humanity.

John Pierpont.

The Ecclesiastical Council has dispersed without being able to find any thing in this hunted minister but a fidelity which condemns them all to infamy and ought to make them ashamed. It only exasperated them to aim a felon blow at his reputation.—They were grossly compelled to discharge him. They ought to have awarded him a triumph—and his red faced persecutors the rebuke they deserved, and which honorable men—not to say christians—would have dispensed to them. Instead of that they have censured Pierpont. They might as well have gone the whole and condemned him. As well for themselves we mean. He will scorn their paltry acquittal—if we mistake not his spirit. He can *see* the true character of it, and his *poet's temper* will not be insensible to its cowardly, murderous intent upon his character. Let them look out for themselves.—They have placed themselves in the shoes of the Hollis street distillers. Pierpont's thunders must now descend on them. He must retract his discourtesies to the purple cheeked nobility—the rum lords—the "*New-England*" peerage of his parish, or he must follow up his *slightly* performed duty on their clerical abettors—the professed *ministry* of his *lowly* denomination in the haughty city. We hope he will give his trial to the world forthwith.—It will prove a battering ram to the pretensions of the mass of Unitarian clergy to be ministers of Christ. It will prove their undoubted kindred in the great pro-slavery "brotherhood," which comprises THE CLERGY of the times. We wait with great interest to hear from him in regard to this clerical expedition in behalf of Rum.

PARKER PILLSBURY, who has been laboring to such good purpose in New-Hampshire is now on a visit to Massachusetts, and will labor under the direction of the State Anti-Slavery Society, for some time. He is a sincere and faithful man; with the fear of God before his eyes, and without the fear of sects. May the truth he scatters with untiring hand bring forth fruit a thousand fold.

National A. S. Standard.

MR. ROGERS,—As a quondam brother editor, I once published, more than ten years ago, the following excellent Temperance article, picked up in the course of my miscellaneous reading. My contributions to the newspaper press never had the luck to have much of a run in the world—and it is probable this has shared no better fate than many articles of inferior interest, and was never published in any other newspaper than the one for which it was originally transcribed. Circumstances having recently given an additional interest to the Temperance enterprise, it may not be amiss to give it again to the reading public. We send people back, in these days, to nature's pure fountain for the best refreshment. Why not, leaving the many *milk and water* streams of the present poetical day, go back occasionally to such an unadulterated fountain as this—the pure "well of English undefiled!" G. K.

Richard Crashaw, an English Poet, flourished about the middle of the 17th century. We know but little of his history—no mention being made of him, unless incidentally, in Johnson's Lives of the Poets. Certain it is, however, that he was a man of genius and a scholar, and held in such repute that his writings were favorably referred to and quoted by Pope, and an edition of them published as late as near the close of the last century. Crashaw's residence the latter part of his life was in Italy, where he sustained some office connected with the Romish Church. The following lines, although near two centuries old, can never be out of time or place—especially in this age of moral reform.

TEMPERANCE.

That which makes us have no need
Of physick, that's *physick* indeed,
Wilt see a man, all his own wealth,
His own musick, his own health;
A man whose sober soul can tell
How to wear her garments well—
Her garments, that upon her sitt
As garments should doe, close and fitt;
A well-cloth'd soul, that's not opprest,
Nor choak'd, with what she should be drest,
A soul sheath'd in a christall shrine,
Through which all her bright features shine;
A happy soul, that all the way
To Heaven rides in a summer's day;
Would'st see a man, whose well-warm'd blood
Bathes him in a genuine flood!
Would'st see blithe looks, fresh cheeks beguile
Age? Would'st see December smile?
Would'st see nests of new roses grow
In a bed of reverend snow?
Warm thoughts, free spirits flattering
Winter's selfe into a SPRING—
In short, would'st see a man that can
Live to be *old*, and still *a man*?
Whose latest and most leaden houres,
Fall with soft wings, stuck with soft flowres;
And when life's sweet fable ends,
Soul and body part like friends;
No quarrells, murmurs, no delay;
A kisse, a sigh, and so away—
Would'st see all this?—BE TEMPERATE!

From the Morning Star.

GREAT EXCITEMENT. Our country is at present in a state of greater excitement than it has been before for a long time. In addition to the vetoing of the bank bill by the President and the fear of the failure of other leading measures of the dominant party, on the part of its friends, it is now stated, on what appears to be good authority, that the Senate of the United States has refused to sanction the appointment of Edward Everett as minister to England, of Gen. Wilson as Surveyor General of Iowa and Wisconsin territories, and Joel Eastman, Esq., as District Attorney of this State, because they are abolitionists, or rather because they expressed views favorable to the abolition of Slavery a year or two since, neither of them having ever been connected with the abolitionists, as such. This refusal of the Senate seems to have waked up the slumbering north, as well it might. The Boston Daily Advertiser, a leading whig paper, says:—

"There have been for two or three weeks past, various rumors in regard to the disposition of some of the Whig Senators from the South, to oppose certain nominations made to the Senate by the President, on the allegation that the nominees are abolitionists, which if they prove true may be considered as sealing the doom of this Union."

"If men nominated to office from the free States are to be subjected to the ostracism of Senators from the South upon mere allegation of opinions not satisfactory to them on the subject of slavery, it only remains to the New-England States, to retaliate in the way they best can, and this they assuredly will do, whatever be the consequences, and whatever exhortations may be made by panic makers against it. The consequences of such a course is easy to foresee."

The New York Commercial Advertiser, another leading whig paper, speaks as follows?—

"The readers of the Commercial have no need of being informed at this day, that we are not abolitionists in the sense of the term that has become so deservedly odious; that is to say, we have no idea ourselves of interfering or of encouraging others to interfere with the rights of the Southern States in regard to those peculiar institutions respecting which they are so sensitive and the enjoyment of which is guaranteed them by the constitution. Upon this naked question public opinion in the free States is sound—a fact of which the South ought long since to have been satisfied.

But let the people of the South of all parties pause before they ask more of us, or push us further. Let them not, because we are ready to support or even to *defend* them in all the rights secured to them by the constitution, presume farther to require of us to believe in the *humanity* of *slavery*, or in its advantages, as political economists, or in the righteousness of the traffic in human flesh—in the bodies, if not in the souls of men!

Let the people of the South—let their Senators and Representatives in Congress beware, we say, of making such an issue with the North. And we now call upon the Senators of the free states, as one man—we care not for party upon this question—at once to take ground upon this issue if presented. We call upon the Whig Senators of Massachusetts, Vermont, Maine, Connecticut, Rhode Island, New, York, New Jersy—to meet the question, if presented, in the case of Edward Everett; and should he be rejected upon the ground indicated, by an unhallowed union between the Whig Senators of the South and the opposition; let the whig senators from the North see to it that no foreign minister be appointed who is a slaveholder; God forbid that such an issue should be presented; but if forced upon us, we trust it will be met as FREEMEN ought to meet it."

We pray that these events may hasten the abolition of Slavery, for while that exists we may look in vain for permanent peace and prosperity as a nation.

MORE OF EMANCIPATION. The nations of the earth are waking up to the emancipation of slavery; and shall the "only free government on earth" be the last one on earth to be really free—be a bye-word, a term of reproach, a scorn and derision for all the rest?

Read what follows from the Journal of Commerce, one of the most bitter opposers of anti-slavery movements in the U. S.

EMANCIPATION OF NEGROES IN THE FRENCH WEST INDIES. The commissioner sent by the French Government to visit the French and English West India Islands, with a view to emancipation in the former, is now in this country on his return home. He speaks very favorably of the success of emancipation in the British West Indies, and will recommend to his own Government immediate emancipation in their colonies; to be accompanied, however, by contemporaneous measures for the social improvement of the negroes. The Soult-Guizot Cabinet is resolved to introduce the project of a law for emancipation on the next assembling of the French Chambers.—Holland is also prepared for emancipation as well as Denmark; and in a short time, the United States, Spain, and Brazil only, of the civilized world, will be slave-holding nations."

The West India Islands will all soon be made free; and the United States will hold out but little longer.

Should any one of the prominent statesman of the South, propose, and actively and successfully pursue measures for emancipating the slaves in his own State the example would soon be followed by all the rest and he would be almost certain of being made President of the United States by acclamation. The time of universal emancipation is near at hand.

Commerce of the South.

We have compared the population and agriculture of the free states with those of the slave states. Let us now with what materials we have, present a comparative view of their commerce.

Slaveholding statesmen are in the habit of speaking in exaggerated terms of Southern resources. In the debate on the Bank bill in the Senate, Mr. Benton contended for New Orleans, as a proper location, because the exports of that place were "the greatest." Mr. Calhoun said, that if there was a Bank, it should be south of Mason and Dixon's line; the exports from Alabama and Mississippi were equal to one half of the exports of the whole Union. Now the truth is, New Orleans, which is the great mart of the south-western States, did not export in 1839 so much as New York.

The amount of exports though from the South is very large. In 1839 the value of the exports from the free States was $50,110,612; from the slave states, $70,917,804. It may be asked, why does not the South grow rich—why is Mississipi for example, perhaps the greatest exporting State in this region, totally bankrupt? This fact shows that the wealth of a State, does not depend on the amount of its exports to foreign countries. Mississippi devotes all her energies to raising cotton; but depends on other states for her bread, her clothing, her machinery, and the transportation of her cotton. The free states, diversifying their industry, raise enough of the necessaries of life for their own use, manufacture their own cottons, produce enough besides of agricultural and manufactural value for a large exportation, do their own carrying trade, and monopolize to a great extent the carrying trade of the South. This is why capital resides at the North, and the free states are constantly gaining on the fertile South. The following facts which we compile from a report of the Secretary of the Treasury, on the commerce and navigation of the United States for the year ending September 30th, 1839, read in the House, July 1st 1840,—will afford some idea, imperfect to be sure, of the paralyzing effects of slavery on the commerce of a country.

The tonnage of all the vessels built in the slave states that year amounted to 24,001 tons; in the free states, to [illegible]. The whole amount of tonnage registered, enrolled and licenced the same year in the slave states, was 468,901; in the free states, 1,927,577. The tonnage employed in the coasting trade, makerel, whale and cod fisheries, in the free states, amounted to 1,079,512 tons; in the slave states, to 311,535. The value of imports, the same year into the free states was $127,923,352; into the slave states, $25,023,[illegible]. Were it not for Baltimore and New Orleans, the trade of the former and the resources of the latter which depend largely on the free states of the West, the whole imports of the South in that year would scarcely have risen above [illegible]6,000,000. The foreign produce exported the same year from the free states amounted to [illegible]4,625,090; from the slave states, to $2,569,45[illegible]. The tonnage entered in the free states was [illegible],608,281; the slave states, 446,812; the tonnage cleared the same year from the free states, was [illegible]1,471,952; from slave states 617,835. A large proportion of the last we may fairly presume, was owned by northern capitalists.

So much for the commerce of the South.—*Phil*

The Slave Trade Again. Some sensation appears to have been created in Berbice, by the arrival in that port, of a slaver, with about 160 Africans captured off the Brazilian coast. The cargo originally consisted of 510 captives; 130 of their number had died before the capture, in a passage of 20 days, of the scurvy and small pox; 200 had had been left at Rio Janeiro, to which place the slaver was first taken, to be shipped by an early opportunity for Berbice; and 180 had remained on board, and sailed for Berbice from Rio Janeiro. [illegible] had however, been lost on the passage, and thus, no more than 160 were landed as [illegible].

From the Pennsylvania Freeman.

Death of Jas. G. Barbadoes.

In the hurry of getting ready for the press last week, we merely noticed the fact of this brother's decease, making no mention of the circumstances which have given interest to this melancholy event.

Jas. G. Barbadoes was one of the earliest and most prominent abolitionists known among the people of color. He came on to this city in 1833, in company with Wm. Lloyd Garrison and others, to attend the Convention which formed the Am. A. S. Soc. and was one of the signers of the Declaration of Sentiment adopted on that occasion. From that time till a period not long before his decease, his name has frequently appeared in the proceedings of the abolition movements in Boston and elsewhere, showing him to be ever active and fresh in the good cause.

Sometime last year, however, contrary to the advice of many of his friends, he emigrated with his wife and family to Jamaica, to aid, if we mistake not, in a project to commence there the culture and manufacture of silk. This proved an unfortunate and melancholy step for our friend and his family. They soon sickened with the fever of the country, and two of his children died. And now, the last intelligence from there informs us of his own decease by the same malady. He has left a widow and several children, who, it is understood, are on their way to this country.

In this event a bereaved family have to deplore the loss of its most important member, and the cause of humanity is deprived of one of its most faithful and devoted friends.

A Quandary is, we suppose, a small perplexity where a man does not know exactly what to do, and yet it only requires him to act at all, for the gratification of a whim. Such we have felt often, and did yesterday. Some one who had a soul so wide that it could compass, in the midst of wedlock, a remembrance of the printer, sent us a bottle of old East India Madeira. It was the pure juice of the grape, old, sparkling and clear. We cast our eye, *not* longing, at it, and reflected, 'We are much obliged to him, although we do not drink wine.' We thought of our printers, and forthwith bolted with it up stairs to the office. Here, gentlemen, is a bottle of fine wine for you. No one moved. How is this, won't you have it? I am a tetotaller, says one, so am I, says another, and I, and I, and the word went round the dozen persons in the office. Then for the first time we found that every one about our office was a thorough-going whole-figure temperance man. This knowledge did not rid us of the important enquiry, 'what shall we do with the wine?' We caught it at last.——We will keep it to show our children's children as a curiosity, and tell them, this is what your ancestors once drank as a beverage, instead of the pure water God made and gave in abundance. There is food for reflection in this fact. We remember the time when a printing office was another word for a school for drunkards, and we have not a grey hair in our heads yet.

Wheeling (Va.) Times.

The rule Works both Ways.

It will be recollected that the prominent reason for excluding *every* abolitionist from the Board of Foreign Missions, was that slaveholders were holding back large sums of money from its treasury, which would be paid if their demands should be complied with. Whether or not the money has been forthcoming, we cannot tell. But we have a case of the opposite working of the rule. Br. Wm. A. Tweed Dale, of Albany, an old-fashioned Baptist, and a consistant abolitionist, had made provision in his will for giving ONE THOUSAND DOLLARS to Hamilton Theological Institute. But after hearing of the defence of slavery in its chapel by Jonathan Davis, without rebuke, he immediately transferred the legacy, with another $1000 as a fund for the education of colored youth, to the Smithville Seminary, R. I., a Freewill Baptist school.

Whether the slaveholders and their apologists will make up to the Hamilton Institution this amount which it has lost by sustaining slavery, remains to be seen.—*Ch. Reflector.*

The Republic of Texas.—"A Citizen" in the Enquirer and Courier of the 11th, informs the public that "the negociations in Europe for a loan, have for the present ceased," and "that the real citizens of the country, *the cultivators of the soil*, are opposed to the loan contemplated by General Hamilton." "As a *proof* of her progressive increase", he adds, "I will state a well authenticated fact, that in the first three months of the current year, five hundred negroes with their masters were introduced into one county." "These negroes are designed for the cultivation of the soil." Comments are unnecessary.

FROM AFRICA.—We learn by Mr. Wise, says the N. Y. Journal of Commerce, supercargo of the brig Robert, Capt. Crase, that in the month of April last the British destroyed a large trading establishment in the Rio Pongas, containing a large amount of American and French property, under the plea that it was connected with the slave trade. This establishment was owned and the business conducted by a native of that place, a Mr. Lightburn. The English blew up the storehouse, and in doing so killed two of their own men.

Florida. There is every indication that another summer campaign will not be necessary. It is said that the troops are now so well acquainted with the country that they will burn up all the crops of the Indians, and distress them exceedingly, which will lead, in all probability, to their surrender in the ensuing autumn.

Boston Post.

'Burn up all the crops of the Indians and distress them exceedingly!' What a noble object for 'the only free people on earth!' To burn up the fields of a handful of Indians and thereby prevent their harboring a few runaway slaves. Surely this is an object worth the expenditure of thirty or forty millions. 'What has the North to do with slavery?' [illegible]

CUBA. There are about 600,000 colored persons on the Island—900,000 free blacks in Hayti, 400,000 in Jamaica, &c., &c., &c. The proper authorities will have to abolish slavery in Cuba, or it will be abolished for them. When the 600,000 slaves there start up into free men, how will the slaveholding South fare in the neighborhood of the two millions of free blacks in the West Indies?

OBITUARY.

In C[illegible], on the [illegible] of July, Mrs. [illegible], aged 70, wife of Mr. [illegible]

Strafford County Annual Meeting!

The Annual Meeting of the Strafford County Anti-Slavery Society, auxiliary to the N. H. State Anti-Slavery Society, will be held at *Dover* *on Wednesday, September 8th*, 1841, *at 10 o'clock, A. M.*

The meeting will probably continue in session *two* days, and several distinguished abolitionists are expected to be present from abroad,—among whom it is hoped will be Wm. Lloyd Garrison, Nath'l P. Rogers, John A. Collins, Wendell Phillips, and Edmund Quincy. As the meeting is expected to be one of much interest, a general attendance of abolitionists and others, is requested, from all parts of the old County of Strafford, the neighboring Counties of Rockingham, in New Hampshire, and York, in Maine, and such other parts of New Hampshire, Maine, and Massachusetts, as may be for the friends of the cause practicable.

The Committee for reception of friends from abroad, are, for

DOVER—John Parkman, Hosea Sawyer, Abraham Folsom, Lurandus Beach, Enoch Mack, Thomas G. Morse, Alfred I. Sawyer, Rufus Flagg, and William Wilbur.

FOR SOMERSWORTH—Benjamin Breed, and Theodore B. Moses.

THEODORE B. MOSES, Secretary,
Of the Strafford County A. S. Society,
aux. to the N. H. State A. S. Society.

WEEKLY LIST OF REMITTANCES.

David Dutton, Samuel O. La Forrest, Nathan R. Marden, Francis Weaver, and J. W. Pillsbury $1.50 each——M. G. Roach, and John A. Richardson, $2.00 each——Mrs. H. Demeritt, 50 cents——Jonathan P. Sanborn, $1.00——Joseph Page, $2.82——Theodore B. Moses, $6.00.

DONATION.—David Dutton $3.50.

The Parent's Magazine,

AND

YOUNG PEOPLE'S FRIEND.

THE second volume of this publication commences with the next (September) number. It is designed to present before parents their duties and responsibilities, and aid them in the training of their children for usefulness and responsibility and happiness *here*, and for eternal felicity hereafter. Articles appropriate to young gentlemen and ladies will also occasionally be inserted.

The work is conducted under the superintendance of an Association of Parents, composed mostly of Ministers of the Gospel: original articles are furnished by clergymen and other in various parts of New England, and no efforts will be spared to render the work interesting and useful to those who must form the character of the next generation.

The publication has been favorably noticed by the N. Y. Observer, Zions Advocate, Christian Mirror, Morning Star, Boston Recorder, Farmers Cabinet, Christian Herald, Congregational Journal, Newburyport Watchtower, Vermont Chronicle, N. H. Courier, Peoples Advocate, Library of Health, and Mothers Journal.

The Magazine is issued monthly, in the pamphlet form, printed on good paper, each number containing 24 pages, at $1 per annum in advance, or 6 copies to one address for $5.

Grateful for the encouragement thus far received, we solicit a continuance of the public patronage. If there be any one subject more important than all others, and having greater claims upon the attention of parents as well as philanthropists and christians, it must be the proper training of the young.

Address the publisher, Rev. J. THOMPSON,
Concord, N. H.
August, 1841.

Land and Mills for Sale.

I WANT to sell my premises on which I live; which consists of about sixteen acres of land, under good improvement; on which is a dwelling-house, wood-house, barn, saw mill, and shingle-mill. Also, 75 acres of land nearby, well timbered with hard-wood, spruce, and hemlock. Also, 135 acres of land, almost level, lying on Pemigewasset, (or Merrimack,) river, and within one and a half mile of Campton Village, and within a mile of where I live.—About 15 acres of said land is cleared and 10 acres of bushes fell and on it is a small barn and pine timber enough for about 150 thousand feet of boards;—the best chance in town to make a Farm—more land adjoining to be sold.

I will sell the whole, or part to suit purchasers; the whole for $2,500, or my homestead for $1,200, and a liberal pay day. For further particulars enquire of the subscriber. Please call soon.

EPHRAIM COOK.

Campton, August 9, 1841. 26-8w

Clinton Grove School,

WEARE, N. H.

ARRANGEMENTS have recently been made to continue this Institution, under the care of WILLIAM H. GEVE, as Principal. Pupils will be admitted at any time when they choose to enter. The Institution is located in a pleasant and retired part of the town, altogether aside from the noise and bustle of business; rendering it a very appropriate situation for study, while at the same time it is free from idle and vicious company. Parents who wish to place their children here, are assured that every effort will be made to maintain good moral habits and correct discipline among the students.

A BOARDING-HOUSE is connected with the School, under the care of a gentleman well qualified for the charge, where all who attend, except those resident in the immediate neighborhood, will be accommodated. Scholars are not allowed to leave the grounds of the Institution without permission, and they are answerable at all times to the Teachers for [illegible] while absent.

The English Branches usually taught at Academies will be taught at this Institution.

TERMS.—Board and Tuition, [illegible] per quarter, (twelve weeks.) [illegible] for Females the same.

Each pupil may furnish his own class books, [illegible] the Institution for [illegible]

[illegible]

POETRY.

From the Olive Leaf.

Hope for All.

At a late Temperance meeting in New York, while one of the reformed inebriates from Baltimore was relating his experience, an intoxicated man cried out with despairing tone, "Can anything be done for *me?*" He was answered in the language of kindness and encouragement, invited to sign the 'Pledge,' and is now reformed, and publicly advocating the Temperance cause.

Can anything be done for *thee?*
Yes, brother, 'look on us!
Robbed by Intemperance, once were *we*.
And fallen 'neath its curse.

The 'priest,' for *drunkards* had no prayer,
But turned away, and sighed;
The 'Levite' with contemptuous air,
'Passed by, the other side!'

But while in filth and wounds we lay,
Most low, of fallen man!
As sent by Heaven, there passed that way
'The good Samaritan.'

He saw, and felt compassion move,
At every loathsome wound;
And kindness poured its oil—and love,
Food, clothes and shelter found.

We live again'! and stand as *men*,
To tell from whence we came;
To rescue such as we have been,
In our Deliverer's name.

Come with us, and we'll do thee good,
Thank Heaven! there's hope to-day;
Come, brother! we have tried the road,
Our feet shall lead the way.

We ask thee but this *pledge* to sign?
For now our eyes can see,
That blessings richer far than *wine*,
It pledges back to thee,

Cedar Brook, August, 1841. E. C. S.

Convention Hymn.

CHILDREN of the glorious dead,
Who for freedom fought and bled,
With her banner o'er you spread,
On to victory.

Not for stern ambition's prize,
Do our hopes and wishes rise;
Lo, our Leader, from the skies,
Bids us do or die.

Ours is not the tented field—
We no earthly weapons wield—
Light and Love, our sword and shield,
Truth our Panoply.

This is proud oppression's hour;
Storms are round us: shall we cower?
While beneath a despot's power
Groans the suffering slave?

While on every southern gale
Comes the helpless captive's tale,
And the voice of woman's wail
And of man's despair?

While our homes and rights are dear,
Guarded still with watchful fear,
Shall we coldly turn our ear
From the suppliant's prayer?

Never! by our country's shame—
Never! by a Saviour's claim
To the men of every name,
Whom he died to save.

Onward, then, ye fearless band—
Heart to heart, and hand to hand;
Yours shall be the patriot's stand—
Or the martyr's grave.

The truly Free.

Who are the free? The sons of God,
That hate oppression, strife, and blood;
Who are the slaves? The men that sell
God's image for the gains of hell!

They scourge the frame, the sinews bind,
They trample on the immortal mind:
Earth can endure the guilt no more,
And God rolls on the avenging hour.

Proclaim his truth, spread forth his laws;
Strike at the sin his soul abhors:
Break every yoke, the slave release,
Let chains, and stripes, and bondage cease.

Thus shall the world resemble heaven;
Oppression back to hell be driven;
And LOVE shall bind, in sweet accord,
ALL NATIONS, RANSOMED OF THE LORD!

The Locustry of Britain!

BY EBENEZER ELLIOT.

The locustry of Britain
Are gods beneath the skies;
They stamp the brave into the grave;
They feed on Famine's sighs;
They blight all homes, they break all hearts,
Except, alas, their own!
While a moan and a groan,
That move th' Almighty's throne,
Bring angels' tears in pity down,
And move the Eternal throne!

The bread-taxry of England,
What awful powers they are!
They make a league with Want and Crime!
On Plenty they wage war!
They curse the land, the winds, the sea:
Lord, have they conquered Thee?
With a frown, looking down,
While they curse the land and sea,
They rival Hell, and libel Heaven,
But have not vanquished Thee!

Oh, humbly take what God bestows,
And like his own fair flowers,
Look up in sunshine with a smile,
And gently bend in showers.

MISCELLANY.

From the Lynn Record.

D. D.'s and Democratic Colleges.

As the purity and permanency of our government will depend much on the education and intelligence of the people, so, much of course, will depend on our numerous Colleges and literary institutions. "These should conform," said President Nott, "to the spirit and principles of the Government under which they are established." If the government of the country, be monarchy, the colleges should instill monarchical principles into the students, by precept and example. If the Government be Democratic, the colleges should conform, and the minds of the students be imbued with principles of a democratic spirit and tendency. This is important. Our colleges are very numerous, and send forth annually their hundreds to be scattered over our wide-spread country, to give tone to the manners, morals, principles and habits of the people. Many of them fill high offices and stations, in the State Governments and Legislatures: and not a few find their way into Congress, and into offices under our General Government.

The grand fault in most of our colleges is the opposition of their government in spirit and tendency to that of the country. The latter is Democratic, the former Aristocratic. Hence the objection of the people to *learned men* for rulers.

We have formerly endeavored to show that colleges in this country will flourish or flag according to their freedom and liberality of government. No institution in this country can be popular which is anti-democratic in spirit. The Christian religion is democratic, although it teaches obedience and non-resistance to the powers that be. But let us examine our colleges.

Over-grown wealth is destructive to the prosperity of a literary or religious institution, for the reason that it engenders tyranny, aristocracy, pride, haughtiness, oppression. We have in former numbers spoken of Harvard and Dartmouth Colleges, their aristocracy and democracy, of the old arbitrary and unscriptural practice of conferring the degree of D. D. upon ministers. We have now a few words to say of another institution.

AMHERST COLLEGE, was established by the people, and under the excellent management of that great and good man, Zeph S. Moore, its first President, bid fair to become a blessing to the country. It lived awhile upon his name, and had President Moore have lived to this time, Amherst would probably have not been surpassed in numbers by any college in the Union: for its location is every way favorable. But unhappily President Humphrey and his subalterns in office have adopted and put in practice Pharisaical or un-christian and anti-democratic principles, by which the growth of the college has been retarded and injured.

We attended Commencement at Amherst a few years since, and the aim of several of the students in their public performances seemed to be to ridicule the moral enterprises of the day. These parts in the exercises of the students are always examined and approved by the government of the college, and echo its sentiments. President Humphrey is a *Colonizationist*, which signifies much the same as a *pro-slavery* man, and we belive is an officer in the Colonization Society. He is mad against every anti-slavery movement. A single anecdote will show this.

WILLIAM RAYMOND, formerly of Ashburnham, Mass., an unsophisticated youth of honest independence, and a professing christian of great humility and devoted piety, entered Amherst College in 1831, with a view to preparing for the ministry.

The second year he was there, there was some attention to religion in the place, and among others one or two colored families in the neighborhood. These humble christians were visited and conversed with by Mr. Raymond on the subject of religion in imitation of his master, who sat down with Publicans and sinners and condescended to men of low estate. But President Humphrey was too much of a D. D. and too much like him, who "thanked God that he was not like other men," and especially like these humble publicans, to brook such christianity; and the sentiments of the President and officers will generally pervade the whole institution. The malignant story was soon told that Raymond was *courting* one of the colored girls. But relying on his own pure motives, R. heeded no such nonsense and thought that the religion of Christ was not confined to any particular color, and continued occasionally to call on his humble friends, and impart to them instruction and consolation. Soon a worse story was set on foot relating to one of the females, who had gone on a visit to her friends—*that she was sent away by Raymond.* None of these things moved him. But one of these poor girls was desirous of finding a place to work in a family, and at any rate to get away from that place; and R. to get her a place in a family which he did, carried her to Ashburnham in the vacation, where she was employed in housework. But this sealed the fate with poor Raymond, although it was what any slaveholder might have done, and what *is* constantly done, to ride with a *servant or slave*, but it was a horrid thing to show such kindness, especially to ride with a colored person who was *free*. Accordingly a messenger was despatched by the government of Amherst College to Ashburnham, about fifty miles, to bring back said Raymond *nolens volens*, willing or unwilling, on Saturday. He went; was arraigned before that august tribunal on Monday. The next morning a tutor entered his apartment with the solemn message. "I am instructed to *command you to leave town* before night!"——"Why, what is my punishment?"——"I am ordered not to tell you," said the obedient subaltern.

The submissive student accordingly gathered up his wardrobe in all possible haste, and moved himself and his effects to Northampton, eight or ten miles, sending respectful notice of his location to the government of the college. At Northampton he waited nearly a week, anxiously expecting some official message setting forth his crime, sentence and destination. But hearing nothing in all this time, he engaged a student to go to the *Faculty* of the College and procure a copy of the record of his case, which for reasons best known to themselves, had been purposely withheld from him. The student faithfully performed his duty, and procured the desired copy, the tenor of which was as follows:

"*Whereas*, reports highly derogatory to the character of Wm. Raymond, a member of the Sophomore class at Amherst College, have been extensively circulated, the faculty felt in duty bound to examine the same, *and whereas*, they find evidence against him, though of not such guilt as required expulsion, yet of such glaring and disgraceful improprieties as cannot be passed over in silence. *Therefore, Resolved*, that said Raymond be, and hereby is *dismissed* from Amherst College."

Dated, Amherst, Aug.—1836.

Here it will be observed that this young man was forced fifty miles from home, arraigned, tried and condemned to *banishment*, for no crime or misdemeanor, or for something which they were afraid or ashamed to make known; and ordered to leave town before night! As well might they have ordered him out of the world. Any sovereign, who should assume such authority, and undertake to enforce such despotism would forfeit his crown, and be likely to lose his *head* with it. Even a thief or a drunkard cannot be arraigned and tried in this country, without having his *offence fully and formally set forth in writing*. Had the student committed any impropriety, ignorantly or otherwise, the proper course would have been private advice or admonition, according to circumstances.

But the obedient subject of his Majesty's government submitted to his unlimited punishment and unknown destiny with christian meekness and fortitude, and took up his line of march for Ohio, like other emigrants. Finding in Ohio a literary institution (Oberlin) more congenial with the spirit of liberty, Mr. R. wrote to President Humphrey for liberty to transfer his connection from Amherst to Oberlin, which was refused.—Mr. R. being in arrears to the faculty of Amherst College for about $15, set out for Ashburnham within the year, stopping on his way at Amherst, with intention of making arrangement for the payment of the small sum there due on his return in a few weeks. After staying over night, at the very moment when he was about leaving his room to visit the Faculty and make this arrangement, an officer entered his apartment with a writ, saying, "I am ordered to take your body." "Well, take it," said the guileless youth, following him to the lawyer's office. But here the lawyer was addressed in such plainness of language, as Paul used to Felix, with the same result. After telling the lawyer "you may carry me to jail or wait till I can pay it," he gave vent to his feelings in a flood of tears, for he thought it a horrid thing to be sued. At this moment two students chanced to enter, who asked 'what is the matter, Raymond?' The lawyer answered, "I have sued him." They asked "what do you want—you may have the money or security." Ashamed of his conduct, he said, "I have stopped it."—But after R. had been told, "go thy way for this time," and had gone, these students told their fellow students what had taken place, which produced a general burst of indignation. They raised not only the money and paid the debt and cost, but $10, more than enough, which they inclosed in a letter to R.

This was not all. Their generous minds had been stirred up in sympathy for R.—They called a meeting to inquire into the whole business, and to petition the faculty for information with regard to R.'s crime and punishment. In the midst of the meeting, President H. having heard of the excitement undoubtedly, came in and harrangued them in a long speech in defence of his conduct and in endeavoring to hush the matter, persuading them to drop it there.

After waiting a year (which is the term technically signified by dismission in Amherst) he went to see President H. to obtain a certificate of regular standing, or such recommendation or writing as would enable him to enter Oberlin. The President without asking R. to sit down or inquiring for his health or situation, silently went to his desk and wrote a certificate that the *term of Wm. Raymond's punishment had expired.* With this, Mr. R. took his leave of the government of Heman Humphrey, D. D. President of Amherst College.

Mr. R. has since completed a regular course of education at Oberlin, the most flourishing literary institution in this country, an account of which institution more at large, we hope to give at some future time. Mr. R. having maintained an exemplary christian walk and an excellent character, from his youth up, is now about entering upon his important duty, as an instructor to the Amistad Captives, whom he intends eventually to accompany to their original home, as a Missionary, if the indications of Providence seem to justify it. God bless him and them.

Is it possible, that such arbitrary, despotic, abominable conduct, should not exert an extensive and deleterious effect in preventing students from entering that College? No. Such conduct and such principles as are there upheld, have undoubtedly had already a most blighting and withering effect.

Slavery.

THE INFLUENCE OF SLAVERY will soon destroy our national freedom and Union, or be itself destroyed. Although our constitution allows the slave states about 25 representatives in Congress on account of their *slave property* without any thing to offset this inequality at the North, leaving the South still greatly in a minority, they have ruled the Northern States as they have their own slaves and with just about the same insolence and contempt. The most mortifying reflection is, that there are dough faces enough at the North to encourage this sort of chivalry by their own subserviency and meanness, in hopes to catch such political offals as these tyrants may throw them.

Ever since the adoption of our Constitution the South have been losing in their numerical proportion and gaining in influence and insolence. This they do by making slavery a paramount consideration in every thing, and not allowing the North to open their mouths on the subject in any thing, or even to allude to it. They rely on *their own union*, without distinction of party, on this subject, and upon the *disunion* of the North on account of political parties. In politics they set themselves up to the highest bidder, saying, the party that will be the the most subservient and servile may vote with us and for us and receive that share of our favors, which we cannot appropriate to ourselves.

In legislation they claim the right to dictate what shall be done and what shall not be done under the pains and penalties of Nullification.

Many years ago when the interests of the North were more exclusively commercial, the slave holding states dictated the measures of commercial restriction driving the population from the seaboard and the Atlantic states into the western wilderness. They proposed a National Bank and a national Tariff. John C. Calhoun advocated both.

When our commerce had long been hampered and harrassed by restrictive measures, Yankee enterprise was too great to be crippled and broken down by oppression; and believing that commerce could never again flourish as it had done, our enterprizing citizens—capitalists, merchants and farmers, turned their attention to manufactures, fell in with the advocates of the tariff, and lo! these nabobs and swaggering chivalry men turned against a tariff. "The interests of the free states of the North have become identified with a tariff," say they, "and we will not allow a tariff."

In the late election, as the Whig candidate was Southern born and bred, they set their wits to work with Tippecanoe, and since he has gone, with "Tyler too." The *wise* men of the Old Dominion are striving for the mastery, and already telling what they will have, and what they will not. It is indeed high time that the people of the North should know whether they are slaves or freemen, and to determine whether at the next election of President they will have a slave President or a freeman. We should rather have a slave holder than a northern doughface, but we hope to have neither.

Ibid.

John Hawkins, of Baltimore.—We are happy to state that this individual, who has for some time filled a large place in the public eye, has been recieved as an Agent for the Massachusetts Temperance Society, and that his family have been removed to Boston, where their latter end will be better than their beginning. On his way with them from Baltimore on the first of June, Mr. H. addressed large assemblies at New York, Middletown, Hartford, (where most of the Legislature were present); Springfield and Worcester. When he arrived at Boston an immense assembly convened at the Marlborough Chapel to receive him, and when he arose to speak, we are told the enthusiasm of the people beggared all discription. On the next day we find him at a large county meeting in Middlesex, holding an immense audiance at his will, in perfect silence, in tears, or in laughter at his sallies of wit and humor; and soon after at Concord, N. H., addressing the citizens of that place, with great power. On the 12th of June, we find him at Farmingham, where the anniversary of his reform was celebrated by a large number of his friends and the 15th the anniversary of his signing the pledge, was celebrated at Marlboro' Chapel, Boston, in a most enthusiastic meeting. Scarce a day passes in which he is not engaged in some large meeting in city or country, giving his own history, and the history of every drunkard, picturing the work and blessedness of reform, the, traffic in ardent spirit in all its horrors and the certain and glorious triumphs of temperance.

The history of this man, and many others too we could mention, is worthy the attention of many a philosopher who has thought lightly of the temperance reformation. That a mind which is now kindling up such emotions in many thousands of the most intelligent of our population should have been buried for years in the bloated frame of a common drunkard, which was hanging about beer shops, laying in bed day after day, and which would scarce have been followed to the grave, had it died, by any but his poor wife and daughter Hannah, is truly amazing. It shows what sin has done to God's creation, and what the immortal mind may be when, through grace, it can burst its bondage. Other John Hawkinses there may be in lost inebriates about our streets, men who may yet 'turn many to righteousness, and shine as the stars forever and ever.' Let us look after them and snach them from destruction, that they may bless us and our children.—*Am. Tem Union.*

The South is exulting that George Thompson and two other abolitionists, A. Work and James Burr, are in Jail in Missouri.

The Standard says:—

"*Abolitionists in Jail.*"—Such is the heading of an article in a St. Louis paper. It states that three young men from the Mission Institute, near Quincy, Illinios, tried to persuade some of the slaves of Mr. William Brown, of Palmyra, Missouri, to run away' promising them freedom, and a free passage to Canada. The negroes agreed to meet them at a concerted point in the river, where a boat was to be in readiness; but one of the slaves revealed the plot to his master, and the young men were seized by a party lying in ambush. This is a penitentiary offence in Missouri and it is not improbable they may be imprisoned some ten or fifteen years. The following is a quotation from a letter written by them to their friends of the Mission Institute:—

"We are comfortably situated, much more so than was Peter, or Paul and Silas, and the ancient Christians. We can read, sing and pray. We have enough to eat and drink.—We are only fastened by one leg to a chain, and have blankets to lie upon. We can look out and see people and things, and have a plenty of company. Our food and fresh water is brought to us three times a day. The walls of our house are four feet thick' with two inner doors, each having three rows of iron grates. But we have no desire to *get out*. 'Let them come and bring us out.' We have no desire to be set at liberty unless it can be done by law, and God will be glorified by it. If it is the will of our Father that we should lie here six weeks, we shall try and be contented, cheerful, and happy, and profit by it.

If then He sees it will be best for us, and for His glory, that we should go to Jefferson seven, ten, or fifteen years, we will still rejoice, and trust in the Lord, feeling that He will do only that for us which will be best for us and his cause."

Rail-road Distinctions of color arbitrary and unlawful.

The Eastern Rail-road, as if fearful that the old Essex juntoism would not be recognized, has signalixed itself by its nice distinctions of color, and great liberality in providing an *extra car* for the accommodation by themselves, of men of the right color. If every man does not judge of his own color and rights to suit them, they undertake to exercise *their own* judgment and taste upon the company, by sorting them out, seizing all whose complexions are not of the right shade, and dragging them forth by main strength, and thrusting them like goats into their appropriate pens, contrary to the spirit of their charter, against the law, and against equal rights,

Suppose Daniel Webster should undertake to ride in these cars, say from Boston to Newburyport. He would, of course, cross the ferry without molestation, as they have not yet prepared a pen in any corner of the boat for men of his color; but after crossing, should he chance to mistake his appropriate car, and seat himself among white people, he would be immediately waited on by some brawny, broad-shouldered conductor, or broad-brimmed and very polite superintendent, and accosted thus. Do you know, sir, that a particular car is provided for men like yourself?

Mr. Webster [thinking that a car had been provided for officers of government,,] ,No, sir, it is quite unnecessary—I am very well seated, I thank you.'

Conductor.—Well, you know, or ought to have known, that a particular car was provided on this route for men of *your color.*

Mr. Webster.—Sir, do you mean to insult me?

Conductor.—No, I mean to have men of color take the nigger car. You're a mulatto, if my eyes serve me, and if you don't move *quicker*, you'll find yourself uncomfortable, I tell ye.

Mr. Webster.—Ruffian, begone! Do you know whom you are addressing? I am Mr. Webster, Secretary of State, the great Expounder.

Conductor.—Who cares for Expounders? You're a colored man, talk as large as you please—out with you. Here Jim' take hold and drag him out.

Passengers.—Stop, Stop—none of this violence. That gentleman has as good a right to his seat, as we have, and shall not be disturbed.

Conductor.—Drag away, he's pretty heavy, howsomever we shall go it. Drag away—out with him. *Lynn Record.*

Our Country in Danger.

The Hon. Henry Clay, among other remaks in the Senate of the United States, makes the following, viz: "That there is danger impending, no one will deny. The danger is in ultraism. The ultraism of a portion of the South on the one hand, and from Abolition on the other." The author's meaning is best defined by reference to remarks he made in a speech before the American Colonization Society, held in Rep. Hall at Washington, Dec. 15, 1836. He therein says—"From the north and from the south it (colonization) has been assailed by two great parties—the one contending with mad and blind zeal for immediate emancipation, the other as madly for perpetual slavery." No one can misunderstand the statesman.

All must agree that danger is impending our country. And few we think can doubt that "the danger is in ultraism." But we think most honest *thinkers* will be slow to believe that danger is impending from the ultraism of abolition. This is only a practical developement of the bible doctrine of immediate repentance, and repentance is the way to righteousness. Now the *Book* says, that "righteousness exalteth a nation." Then surely abolitionism cannot endanger it. True, if, as some would have it, slavery *is* the corner stone of our republic, then abolitionism will subvert its foundation. But better for our republic to fall by the hand of freedom to rise *again*, than to fall, as in the alternative it otherwise must, by hand of slavery to rise *no more!*

But no. It is from the dark spirit of slavery that our country is in danger. We say not the *ultraism* of slavery, for all slavery is santanic ultraism. Here then is the danger. Here is the incubus upon our nation's breast. Slavery is the gangrene,—the national insurrectionist. Take this away, and from existing causes, it is believed we should hear little said of any imminent danger. Because of oppression the land mourneth and suffereth. It causeth the most luxurious soil to wither into barrenness beneath the nerveless treat of its victims. See old Virginia and Kentucky, dying away in the famer's view, while Ohio and Pennsylvania are rising, giant-like, by their side. Slavery endangers our country by drinking up her virtue. It has been well said that virtue is a nation's bulwark. This withers away under slavocratic pestiferousness, like plants beneath a frozen tempest. To this assertion, the lax state of Southern morals fully testifies. So the direct tendency of the peculiar institution is to cut off our country's *natural* rescources, and break down the bulwark of public virtue. Well, then, might Mr. Clay see danger in the ultraism of the south.

O when will the south, Hon. Mr. C. among the rest, let go their eager grasp npon the rod loaded for drawing the scathing flashes of divine wrath. When will the north cry, "*let go!*" When will the church generally shake the clotted blood from her sanctimonious drapery, and cry out at the top of her voice, "LET GO!" When shall we see our nation, in deed and in truth, fasting before God. Then will the sounds of chains "become joyful because falling from people's limbs." Then will our country cease to be in danger from visible existing causes.—And may God grant that Mr. Clay himself, may lead the way out of the danger he discovers, by manumitting his own slaves.—*Star.*